

For one - a couple of moments - look at the picture of Gurdjieff.  
Imprint it in your mind, sit quiet for a little while.

It is difficult to say what it is for different people, of course.

~~One~~ You have a concept, and usually what you now must have is some idea about what he represented and what he tried to do and that you remember; ~~and~~ and you remember it better when it has already had an application in your own life. And that what is now Work always will be associated with the name of Gurdjieff because he was the person who was instrumental in telling you about it.

It does not mean that it did not exist before Gurdjieff, or it will exist ~~■~~ after even Gurdjieffian ideas, when their formulation may have been forgotten. Because that's the kind of knowledge that always is there, but it is by means of him that it reaches us when it has been put in some kind of a form clear to us, at least sufficiently clear to know what it is all about and what is the meaning of objectivity.

And for that reason, of course, there is a certain gratefulness that you should have, dependent entirely upon what you experience and the way you look at the ideas as a whole and the application in your life. And to the extent that you have felt it in your life, there has been a possibility not only of placing them but extracting from Work in accordance with whatever he tells you and has told in All and Everything I would say almost everything that you have to know. And then to the extent that it has that kind of a meaning, your association with Gurdjieff is simply that what you now know and what you understand and what has become, I hope, part of your being at the present time. It may not be very different, not

much different in height, compared to the being where you started with when you became acquainted. It depends entirely on the digestion of all that in you. And the digestion is only possible when you apply. Because the theory will not help and the feeling will not help, but the application, the honesty about wanting to find out in your life what is this meaning and to what extent, and you have to be honest, to what extent can you say that certain things have changed or that there has been some kind of a change, perhaps for the good or in any event an effect on you, that you can be honest, honestly say that that was the result of knowing something about the ideas as they have been formulated.

Many times you will find, of course, the ideas as such are an affirmation of what you already knew and perhaps it was clear to you before you ever found out anything about Gurdjieff, but the one thing that probably will take place is that knowing it now in this kind of a form, it will function as a catalyzer for the development of your spiritual being. And that if you hadn't known about this, maybe, it would have taken you longer.

I'm not saying that you couldn't reach at the end of your life a state, not only of an Obyvatel, but a person who really understands because having tasted many things in his life and then at the end, ~~it would be almost~~ almost I would say, looking at that kind of an experience as a repetition and so that it almost could become monotonous/because of that kind of experience one acquires gradually an objective attitude towards whatever one is engaged in.

So that objectivity can be reached by man, after a certain length of time, but much longer than our life usually is extended and the conditions under which we live at the present time are not very conducive for that kind of development. So for that reason, this kind of work functions as

a catalyzer and speeds up that kind of a reaction, and all it needs now is your application to keep, exactly like with a catalyst, to keep the ideas pure. Any kind of a reaction that you know it chemically, whenever there is a catalyst, always runs the risk that the catalyst becomes impure. If you make amonia out of nitrogen and hydrogen by means of platnum, all the time the catalyst has to be cleaned and kept clean; otherwise, it does not work~~xxxxxx~~ efficiently and after some time it does not work at all.

It's exactly the same with ideas of this kind; they have to be kept absolutely ~~x~~ clean - pure, not interpreted - exact. It is the idea of exact science so that it is absolute also in that what you receive and you understand, and for yourself that you know and therefore you apply it correctly. And time and time again - and this you will know, we talk about that, it becomes very repetitious, also in meetings and in tapes and sometimes it looks redundant, as if it is not necessary, and I assure you, it is absolutely necessary to ~~x~~ be reminded each time that the question is to wake up and not the question of having all kinds of lovely theories or something that you enjoy. It is all the time the attempt you make, the effort, real effort, to be awake, aware, to extend it, and to try to come to yourself in that sense so that you ~~xxx~~ have the experience of consciousness. If that isn't there, it doesn't work. And if it isn't there, it may be because the ideas are a little bit impure and then you have to clean it, you have to go back again, to see what is the reality of work and the purity of the idea as such, simple as they are, so that you again and again realize that that ~~was~~ was what you should have done and you didn't do it. Be patient about it. Don't get panicky that you don't know. You can always find out. You can always start at the beginning. But you have to start with that what is really a sharp tool.

And when it is dull, you have to sharpen it. This is to Gurdjieff - whatever your ideas and whatever your gratefulness may be . . . (toast)

I haven't said very much about organization this time. You remember that the few times when I left the last meeting or so we talked about it and we set up certain activities that should be attended to by different people and for which then such persons become responsible. I didn't think it was necessary this time. Because you might say you are now a going concern. You have a place. It's already a central place where there has been activity and you will also know that whenever you get here there is something already. You must, you must know that, because you ~~mx~~ have to feel it. Of course it is, it goes without saying that you should continue on Sundays, but that when the weather gets a little better, maybe you have to change it off a little bit - sometimes maybe work at John's and sometimes maybe go out for a picnic, sometimes change activity a little bit so that you don't always be here in a stuffy surrounding. But this place has to be built up, and it can only be built up by the love of you for it. So, if you want to work here, you always have to remember the particular state in which you have to come. It is a willingness to help, a willingness to develop something together with other people for the sake of the group as a whole. And that your attitude towards that has to be quite, I would almost say, impractical to some extent but surely unselfish. And that it is not for your own glorification and it is not for the showing off of an ability that you have. You can have pride in what you do, and of course it belongs in the right way in this particular place to do it right, but your attitude towards each other should be of helpfulness to see that everyone who comes here is in exactly the same situation that you are,

that means 99% unconscious, mechanical and automatic; and that that kind of realization, last night we talked about another question, death, but that does not apply to this. Here you are alive and you function and you are a human being and you may be unconscious but you have a desire to wake up and that therefore the acknowledgement of everyone being what they are and they cannot help what they are because that's what you are, and that you see yourself reflected in the other, and whenever there might be a little bit of a tendency of criticism, look to yourself first, you are probably much worse because you are critical.

And you have to keep this in mind all the time when you work here because this is going to be a nucleus for you, and something to which you can return. You still have to settle the question should we have someone here permanently because Elton probably will move out to some other place. Or should we have this place sufficiently protected from burglary and all the rest. You settle that, and you make a little committee among yourselves for this kind of activity, the practical activity of regulating certain things of this kind, including trips, including buying of materials, including ~~xxx~~ certain amount of regulating for office work, and all of that - there have to be three responsible people and sometimes you have to require that at least one of them is on the premises. You have to settle that for yourself again, you have to select the people who are in the neighborhood probably or perhaps can be reached, so that they could be available for any kind of a suggestion or any conclusion or any decision that you want to reach. You have to work this out together. Don't leave it haphazard. Don't make it ~~xxx~~ too much of an organization, for heaven's sake. Don't. Because whenever you organize toomuch, you simply assume that in the organization there is work. And that the organization is doing the work for you. It won't. Not at all, and you

know it. You know it better than I do. You have to have for yourself first a wish, for yourself to develop and to evolve, really, to become a man, and you use, simply these means for that particular kind of purpose and, incidentally it will be of use to the group as a whole.

• The other activities, like transcriptions, all of that I think is in good shape. All the different people who have not done a transcription, I would advise at least to transcribe one tape so as to get a taste of it, to see what it means, and also to see what you can derive from it. When I talked yesterday about the concentration of certain facts and data in tapes and in meetings, and that it is rather difficult to digest and even when you hear it once, the difficulty is of course that I keep on talking relentlessly and you have no chance whatsoever to stop. When you read it, of course you can stop. But when you have a tape, maybe it is even better, because you sometimes may have to go back in order to get your word or something that is mispronounced and you have to figure out what it really means. Or some kind of a strange french or german word that you ~~mx~~ have to look up.

Whatever it is, the gist of the ideas in a meeting can become much more your own when you really pay - have to pay attention to it. And then first when you listen and then when you type, it is a double affect on you. As a result, and some of you ~~probably~~ probably will know it, whenever you transcribe a tape it is a different kind of an experience, and it is sometimes as if then, even if you have heard the tape, that you don't know really and you don't remember anymore what was on it, and what was happening during that meeting. It's a very good experience because you extract something then from it which otherwise you wouldn't get. So my advice ~~k~~ is that at least one tape everyone of you try and haphazardly maybe,



because you don't know shorthand and it is a stop and go, and it is something that will have to write it up probably long hand and you may not be able to type it. But as a whole, you try and you make that effort, for your own sake, and to see if actually you could persist in doing it until the bitter end because it is not an easy task. Still it is very much worthwhile.

The other activities of taking care of the tapes, taking care of sending them, recording them, receiving them, copying them. All of ~~that~~ that I think is in good state and everybody knows what is what. Financially, I think you are sufficiently advised. I think you have understood what I have said a little while ago ~~as~~ about that and the aim is for the group as a whole, and the more so when you have more people that gradually you have to feel the responsibility towards New York. And it is also in that sense, New York being at the present time a little bit of a distributing point, of course, there are different times of different groups getting ~~going~~ together that there may be the necessity of maintaining it in a certain way and that financially it is of help to receive from the different groups if they can. Sometimes some money that may be left over. You should not begrudge yourself the money you need here for all the different things you want to do. You have to spend. New York comes last, but I think it should be included, and it depends entirely now on ~~what~~ what your attitude is, and I have said some time ago, don't let it depend entirely on simply a monthly contribution. Whenever you have something that you feel that you could spare, something that is a little exceptional, a legacy from your ~~aunt~~ aunt maybe or whatever it is that you have done specially with the purpose immediately in mind, having in mind to make something that you sell for this purpose. There is nothing more satisfactory for yourself to know that you have made that kind of an attempt.

So as far as that is concerned, I wouldn't say you are all right, you never will be all right, you know it, because there is all the time more money tha t can be spent. And it has to be spent because we don't want to keep it. It has to be emptied so that it can be filled again. There is no reason to ~~ha~~ hoard any money whatsoever. You have enough for a rainy day, if you work, and you have the capacity of working, when the day comes and it rains, you work that day and earn some money. Don't put it in the bank. Don't think it is necessary to have that kind of a balance. We never keep any money in New York; when there is a little too much, ~~and~~ it goes out. For a certain purpose. Gurdjieff never had any money that he kept for any length of time. And whenever there was someone who gave him a goolish gift, usually it was spent the same evening on all kind of nonsense, maybe buying toys for children or some bicycles for Christmas or going to Montmartre and have a nice little party with ( ) and tripe and all the ~~xx~~ rest of it. And, maybe I mentioned to you once before, when you happen to be the particular person who furnished the money, you had a hell of a time seeing it being spent on all kind of foolishness. But this was Gurdjieff, and he talked in that way, not ~~to~~ to be dependent on it but to be dependent on yourself. That whatever your brain is, whatever your feeling is, and whatever your capacity is, and to the extent that you have some form of consciousness and conscience, that you start to depend on the level of your being, and not to be afraid surely not to be afraid of earning a little bit of money because you have to make a living.

So, in that respect you have to keep on thinking, because that particular question is very difficult~~x~~ to solve, and it has to be solved in a different way for each person, and you must always remember and never criticize someone. Don't thing for someone else that they should or should not do



what they have done regarding financial arrangements. You do not know what goes on in the mind and in the heart of some people. You don't know how difficult it is sometimes and out of what sometimes certain things are given. And sometimes a dollar bill is worth much more than twenty-five, dependent on the person who gives it and how it is given, and, of course, for what purpose it might be meant. So, that kind of criticism is out. Remember it.

As far as your other work is concerned, your meetings - meetings have to be more open, for yourself in talking. Group One exchanges of your own work, arguments, clarifications, daring to talk, saying actually what is on your mind, don't gild the lily, whatever criticism you have, you express. Don't think for a moment that I will hear it and that I would like to hear something else. I want the truth. I don't care if there is some troubles about yourself, about disagreements, or about things you don't understand about work, or even a length of certain silences. Leave them on the tape. That is the meeting. The level of the tape, the tape and the meeting. I will find out; I will listen. I over-lead myself a little bit, I know that, but I try to tell people to send me tapes and I will have to cut out a little bit probably on my sleep in order to listen to them. Don't worry about me. It's quite all right. And when I cannot hear it, I will tell you. When I can hear it, and maybe I condense certain things ~~x~~ in a few words, and sometimes the reaction to any one of your tapes or that from anywhere else, maybe that we use it in New York to give an answer. For that reason, I have said all tapes as received by you, via Seattle from New York, have to be acknowledged in the sense that they are used. They are not sent for you to be copies and then to be sent back and put ~~pk~~ back in the library. Each tape that comes has to be pursued. I don't care who does it. Because if you don't, I don't send tapes any more. So that is the understanding. How you want to and how you want to solve the problem, I think it is yours.

I think that someone should be responsible for all Monday tapes. To listen to them and make a resume and tell what's in it and report on that at your meetings. Because this index, this subject matter, of the material that is at the present time available in tapes or from meetings, it should be classified enough so ~~that~~ that in case of a reference that you need at a meeting, it should be there. Your resume should always be there. Someone should be responsible, ~~some~~ ought to know what is there and where and how so that you make reference to something and say "Yes, I ~~heard~~ heard this on a tape" Which one" Try to be much more definite about it. Not for your sake, for someone else who maybe at that time wants to know something about what we have talked about maybe in New York somewhere, or even here, about the relations between man and woman or between children and the education, or the realization what is really ABC. Or what happened to this or that that we know has a certain subject of discussion in one of the tapes. That then you can remember it and refer to it and it has to be ready made for you.

You have to learn how to do it in the best way so to have it available, so that you don't know it at all because it is of no use. The difficulty is ~~is~~ of course that I have when I send the tapes in answer, I try to answer it before your next meeting. And sometimes I can't help it because either the mail isn't there or I don't have the time, or sometimes your tape is much too too stupid. It is , you know, sometimes, and I sit and sit and I have to wait - I don't mind the silences but I do mind the long drawn out nonsensical statements. Someone will have to tell you to stop and to shut up; when you want to talk about work, you talk about work. If you ~~want~~ want to talk ~~about~~ about Gurdjieff, talk about Gurdjieff. Don't talk about anyone else unless it has a relation to it. On a Tuesday it is a little different because there is the training school for those who come to Thursday, to test what they know and then to put in words and formulate for new members what

is Work. Now, that's as far as you go. Surely on Tuesday and definitely not on Thursday is there, as I said it before, any criticism of each other. You can disagree about certain ideas and interpretations of them, but then it simply means that your viewpoint is this and someone else's viewpoint is something else. And don't try to settle it by telling the other that he doesn't know what he is talking about. In the end, maybe nobody knows what they are talking about. You still have these ideas every once in a while, and particularly when people get under the influence of some kind of a - of being excited and they think that they know a little bit more at that time because they are a little looser and they make statements which are not really - afterwards even, if they themselves would read it, they would not agree with it. So watch out for that. Your Tuesday - exchange, put in words, what is Work, in order then to meet new people, and you have to have an influx of new people all the time because they drop out.

This applies particularly to Palo Alto. You have a very small group there. It is not worthwhile unless you get new people there. You may transfer some of them if you want to, but at least you have to have much more because it is not worth even to spend the time, at the present time, it is a little bit of convenience that you have a little group there so that you don't have to go to Berkeley. But really you have to Work much more there.

But as far as Berkeley is concerned, and whatever groups you want to have here in San Francisco, you have to have more material in the form of new people, new ideas, new approaches, new arguments, new ways of convincing them. This is the only way by which you will learn and by which you will make affirmation within yourself of the ideas which you believe now to be right, when you are forced to put them in words you will find out how little you really know, and sometimes how infantile your formulation happens to be. Talking about Work is not so easy, but when it is clear, you can, and then use statements that are then correct, and not so much

blah blah blah around it. Otherwise, don't talk. Leave it to someone else. There has to be coordination among the people who are a little older to help each other and to fill in when someone else may falter a little. Never criticize in the presence of new people. Never. There has to be that kind of united front and thrash it out on Thursday. It is not to avoid arguments, but it is quite wrong when you talk about Work and someone else is going to deny what you just have tried to build up in order to convince some new member. As far as your other work is concerned, the application of Work in your professional life.

Try to get your professional life on a good kind of a basis. So that it doesn't ~~xxx~~ require too much of your time. And that you can do it almost with your tongue in your cheek, unless you have to be particularly devoted to the kind of work that you have to do professionally and you have a love for it. Many times it isn't that. It is an economic necessity. If you are not satisfied, don't wait too long in changing. Try to be loose. The fact of us coming out from New York should have indicated to you that there are some people who were perfectly free to give up their job and to take a chance when they come back. And even some of you want to stay here on the west coast. Again, it indicates a certain freedom which everybody has also in his ordinary life. And sometimes of course you are bound and you have obligations you cannot change, you have a good position, you don't want to change - all of that are your ~~own~~ own considerations. But I say again, do not consider ~~xxx~~ your professional life that important. If you are after a speck of publicity and your name in the paper, ok, but that usually costs you much too much time and much too much energy. ~~The~~

The next thing that is in importance, and if more important, is personal relationships. About that you have to be much more honest with each other and not be superficial. When you mean something, say it, you mean it, that

way. Not differently. Avoid gossip. Don't use your time idly. When you talk to each other in the group, it is a group member. It is not just anybody. Even if you are jealous, straighten it out. Make sure that people can understand you. If you don't agree, take the time. Don't let it ride. And I say don't indulge in that what you think and hope and believe. And it is not the truth. This is a group. You can do anything with the outside world, without hurting them too much. You can probably be much more selfish. But regarding Work and the necessity of cooperating, understanding each other, it is a group that has to be, not like brothers and sisters, but certainly as co-workers, as something in which you are engaged together because the aim is far away, the aim is not like a profession, the aim is supposed to be lasting and for that you devote your time and your energy, and when you are committed, ~~x~~ part of your life goes in that direction.

So try to remember that whenever you meet each other. And don't allow in your presence gossip to take place. Try to stop it when someone else is wasting their time and your time. You can have opinions about someone else and, of course, you can have a hell of a time yourself in making adjustments. Of course. In groups as well as anywhere else there will be tendencies of liking and disliking, criticism, negativity, positivity, whatever it is. We are not angels. But don't indulge in it and don't carry it further than it absolutely has to be and if there is something you don't understand, have the courage to ask and make sure that that what you consider a fact is actually a fact. This is ~~a~~ the only way by which you can prove to yourself that it has value. And that the kind of a relationship that you then know for yourself to exist will also extend to those that are close to you and, as I say, the personal relationships. There should always be this understanding. If you can work together, ~~xxx~~ when you are that close, wonderful. If you cannot work together with those that are close to you, at least let them be neutral and at least

let them not interfere. Fight for that. Because you have a right to wish for yourself and your inner life what you want to do and it should not extend so far that you simply submit because someone else doesn't like you to go to a meeting too often. Whatever you decide with your conscience that is important for you and if it belongs to your inner life and your development, and then you are entitled to do that, regardless of any kind of a relationship. It has to be understood that it is correct, that afterwards for ~~xxxx~~ certain reasons you will ~~be~~ submit to do things that otherwise you wouldn't do. That again is your conscience and no one will criticize ~~xxx~~ you for it. But at least you have to consider it. Don't let it just be in the regular way as you always have done.

Regarding Work, it is an important question. It is the most important part of your life. And that becomes apparent in your private relationships. Take the time to pray. Take the time to be silent. Take the time to stop everything in ordinary life, come to yourself, if you want to call it meditation, all right. If you want to call it Work; if you can at such a quiet time, in a state of that kind of relaxation, in a simple activity, also good, maybe better. But in any ~~xxxx~~ event, don't allow yourself to be caught all the time by the things that you so-called 'have to do.' You don't have to do everything the way you are doing it now. You must know. God requires, at times, for you to be quiet, and to do then, as if you are, at that time, worshipping Him, because God is almost, in that sense, like a human being. He wants the acknowledgement that you know He exists. It's a strange way of saying it; at the same time it's that kind of an attitude that you take Him, as it were, into confidence, and that you discuss with Him what kind of time should I spend on this or on that.



So now, for the next three months, I say maybe by that time I can come back. I hope. You can do a great deal during that period. Contact with Big Sur - it starts to be developed. Contact partly with Portland - for those who want to - Seattle maybe, possible. Although Seattle has the problem of Portland more in detail I think than you have. Difficult questions about San Francisco and this place and to meet and for what kind of groups. Contact with different people who might come in. Of course, now we have had now a little bit of publicity who might hear about it. Contact with book stores to find out if ~~at~~ All and Everything is being bought. And by whom. Try to go to stores like East and West or Field's. Never mind if they also know the foundation. We are interested in Gurdjieff. And it doesn't matter who else is. We wish it if we can, and we also would like to get new people out of your different acquaintanceships, out of your professional work. Talk Work every once in a while. Don't be ashamed ~~by~~ of it. Why should I say all these things? To bring it back to your mind that there is something to be done. And that I go back with an idea that you will know and that you will remember and that I hope you will Work in those different directions and that you can help each other, and that when one fails, the other will be there. And that when you can help, that you do help, that you really think how to help, and that you do not wish to help because you want to show off. Always be very timid almost in offering, but when it is accepted, be exceptionally strong. To that kind of cooperation, your Work ~~from~~ now from now on until forever, never mind if I come back or not. Keep on working. That's important. It is not dependent, for heaven's sake, it's not dependent on my visits to you. Keep on working. (Toast)

As you now gradually have your coffee and finish your meal, it's not that I want to hurry you . . . . it's true, we have all the time in the world. Tomorrow we start to hurry. But today we are as leisurely and happy as if we are in Paradise. I want to - I would like to read a few things that I believe you will be interested in. You remember the Prieure was a ~~xxxxx~~ castle several centuries~~xxxx~~ old, belonging to Louis XIV and hex~~xxx~~ had it as a house for Mme. de Maintenant, as a ( ). It is a French castle in very good style and beautifully built with an enormously large garden and the house was quite quite adequate. In this particular garden, towards the back, on the right side, Gurdjieff decided to build a so-called study house. The study house was supposed to work and to be used for movements and movement groups. And in the first years of his stay there, in '23 and -'22 and '23 - the start was made on building this fairly large, good spacious windows all around, and a very good kind of a roof, and inside he hung rugs and some drapery. And deSalzmann was asked to make ornaments and ornaments in paint and symbols. And this took the form gradually of certain sayings which were translated in a special kind of a script, based on Persian script, rather between Persian and Arabic. And it was on the ceiling like you might say a Quirlande from one side to the other. And those ~~x~~ sayings become fairly well known to those who could translate them and for the rest, of course, it remained sometimes nothing else but a nice kind of an ornament. I want to read some of those sayings. There are a few more, but this is enough as a gist. They have been translated of course in English, into French, into German - the German is probably more elaborate than the rest because of the length of the sentences. I also have a slight suspicion that whoever translated them in German added a few more of their own. So this is more pure and I would like to read to you.

"If you have not a critical mind by nature, it is useless staying here.

The worse the condisions of life, the more productive your effort, if you work conscientiously.

Our object is to strive to be able to be Christians.

This house can be useful only to those who have already realized their nothingness, and believe it is possible to change.

The chief means to felicity is to consider externally always, internally never.

Love not are with your feelings.

He who has got rid of the malady 'tomorrow' has a chance of achieving what he is here for.

Help him only who strives not to be an idler.

Only conscious suffering is of value.

The energy consumed in conscious Work is immediately converted for fresh use. That consumed by passive work is lost forever.

One of the strongest motives for Work is the realization that you may die at any moment. But you must first learn to realize this.

To acquire power, you must require it.

Only he who can care for the property of others can really possess his own.

He cannot be just who cannot enter into the point of view of others.

Here one can only direct and create conditions, but not help.

I love him who loves Work.

Judge others by yourself and you will rarely be mistaken.

Consider only what others think of you, not what they say.

Take the understanding of the East and the knowledge of the West and then Work.

Judge not by ( )

If you know what is wrong and do it, you commit a sin difficult to forgive.

You see, they are simple. They are like aphorisms. Sometimes they are a little like proverbs.

I ~~x~~ promised last time when I was here that I would bring something from the Third series. I hope the Third series will never be published. It will, I hope, be printed and distributed to those who really need it. But it is not something that should be ~~publicly~~ published for the general public. It is not that kind of material. And although there is very little, comparatively, in existence, in English, there is more, as far as I know at ~~xxxxxxx~~ No.6 in Paris where the part of the Gurdjieff Institute, there are trunks which contain the rest of the Third series in Russian. What we have of the English translation only is in the possession of a few of us. ~~x~~ And it is guarded very carefully because it is not the kind of a think that, surely I do not ~~it~~ believe, should be given out. It never will be given out as far as I am concerned. There is the possibility of reading it once in a while to those who really, almost I would say, who deserve it, or perhaps need. But otherwise, it is the kind of material that should be read and read aloud to some people who are entitled to it and who could take it and for whom it may have at that time value. And then again it is locked up. And it is not made available and notwithstanding all the different stories which you hear every once in a while that the Third series will be published, I sincerely hope it will never be, as I said, and that it is just gossip, and if it actually is published, I will hold it a sin on the part of the people who are doing it, that then they violate whatever the wish was of Gurdjieff, and that they ought to be ashamed of themselves, that if they do do it, that they don't remember, and that they don't pay - haven't paid enough attention to what really was his wish. He did not want it published. It was even for the second series that it was problematical to publish it, only in a very, rather small circle. All and Everything as the First series was a book to be published for everybody, because that was the question mainly of

destroying and that wouldn't do any harm. The question of building up as in the Third series is extremely difficult, and it has to be done in the way in which it is indicated and it is not material that should be available to everybody just out of curiosity. Although those who need it, I think they are entitled to it. And those who need it - it has to be judged by those who know about the needs of others. So those are the people who are a little older in Work and perhaps ~~xxx~~ have worked, of course, and have perhaps reached a little different kind of understanding. I'm reading you part of the first book. The first book consists of so-called seven lectures talks. Some of it is description - descriptive of the period when Orage was in New York and describes then here and there the difficulties that were involved of the period when Orage was there and was at the point of leaving or at least, was according to himself, at the end of his rope. Because Gurdjieff for some reason or another had cut him off from sending him too much material because Gurdjieff was afraid that Orage became a little bit too intellectual. And there was a summer when Gurdjieff came that this problem came up - in 1930. And that time, I may have mentioned to you before, the documents had to be signed of those who wanted to have something to do with Gurdjieff should not have anything to do with Orage. And the solution of that particular nice little ~~xx~~ story is interesting, but I will not tell it to you. But the question is that afterwards it was related and written up in the Third series in the first part. Of that, we have only the five lecture talks, and the other two do not, as far as I know, exist in English. Of the second book, we have really nothing. There is a section of the third book which is a little bit known; it is called of course in general, the whole series, Life is Only Real as I AM. And it gives a description of certain events in Gurdjieff's life in regard to time, sometimes in more detail and his connection, and also his meeting with a few people who

had given him certain things for himself. Someday I will read out of that. And then there is a section of the fourth book called in existence, called The Inner and Outer Life of Man. Which unfortunately is not complete. It is cut off at the point where ~~■~~ he wants to return again to what he has been saying before, although it is very interesting what is there of it. And that is about the totality of the material available from the third series. So that means that practically the second book and the third book are not in existence for us, as yet. I hope they will be. Someday I hope to go to Paris to see if it can be accomplished, because I think it is a necessity for at least a few of us. Now this particular part is taken out of one of the lecture talks. It is a little general and there perhaps are some references which you do not know. The material from Gurdjieff direct to us is not very much, as you know, and only in these three series. There are lectures which Gurdjieff had given, partly before the war and partly after the way, and the ~~xxxx~~ years before he died, which were taken in French and have been translated, part of them, and I have some copies, also some of that material was published as you know by Stanly Nott, without really anybody's consent, and it was not really a very good thing on his part to do it. But there always will be some kind of plagiarism, somewhere, and you cannot prevent it. Whenever we have any reading of the third series, there is never any note taking and it has to be kept for yourself as something you know and it is not discussed with anyone outside of this group. I have to rely on that because I have to protect it, and it is my conscience that ~~xxx~~ wishes to ~~xxxx~~ protect it so you have to help me and I have to take your word. Unfortunately, nothing that was expected from this that is he was talking at the time of the erection and founding of certain what he called clubs.

Reading from Third Series.



I think that is as far as I will read.

You see, there is still a peculiar style, and the sentences of course as too long, and he uses whole sentences in order to describe an adjective. At the same time, it is some kind of a root language, and you do know what he means. I read it simply because to tell you about his own use of the word self-observation. I'll make a promise again that next time I come I will read more. I've been thinking a little bit of how should end. Although it may end with washing the dishes and cleaning up, I don't mean that. The ending of us together and sitting together and having a certain form of relationship. I first thought that it might be nice to play something of Gurdjieff as music, but I decided against it because it is not really entirely right. You have heard it and it is better to hear it when you are by yourself because it is the kind of music that you should let penetrate.~~am~~ Then I thought of using the harmonium and playing a little bit of that, and also that I discarded because we've had a few of those ~~thin~~ things and it is of no particular use to repeat it. There are a few tapes in existence for those who want to hear it, of the time in Seattle I played, and on the way to Seattle we did play so there is some music of that kind and of course there is always the harmonium of Gurdjieff, which now we have in tape form for those who might want it. So then I finally thought that perhaps since you know a little bit of my music as piano, you haven't heard very much as organ. And as you know probably that I did play a little bit at Seattle when I was not entirely satisfied with the organ because I ~~ad~~ didn't get the right, the right ( ) I call it. Attitude, maybe, or it may be new ( ) because the organ was not entirely correct. It was a little bit worn out. There were certain sections in the playing which were correct from the standpoint of the musical quality and they did not have maybe that ~~px~~ particular sense of reverberation of the bass notes. They belong to a treble part, keyboard,

which every once in a while had most beautiful combination of sounds. And sometimes sound like wooden or like a wooden instrument, and I think that some of the parts probably were ~~xx~~ either wooden or reed parts. They were not metal. And it has that kind of a quality, and I thought since I have made a little tape of selecting ~~xxxxx~~ certain things out of that that might be a good way of ~~xx~~ ending this. I don't want really to say much more because I have such a feeling that I've said already so much and that I now really should tell myself to shut up. When we play this music, it is still a different way of telling you something, and maybe you can hear it. I ~~xxx~~ have to assure you that sometimes when I played, it was then as if at such a ~~xxx~~ time there was something else that went through me. And that at such a time I have an experience that I really wasn't there and the organ wasn't there, but it just happend to be, and then some sounds came out. And sometimes, I will have to admit myself, they are quite lovely. So, Jerry, will you try and see. We will try it there in the back, if it is no good, we will bring it up in front. Let's see first how it sounds.

Of course, it is appropriate after a period like we have had that one says thank you. And then you say, don't mention it, come again. It has been very lovely. For all of us who came and stayed here for a little while. Your welcome, your hospitality, your ability to open, to be open to the few of us who came. And it is good for us. We've learned, I think, a great deal. We have found out certain things. Not always easy; it has not been easy, this particular period. A great many things had to be done, sometimes one did not want to do it. And it has, of course, cost a great deal of energy, but it was worthwhile spent, and I think that we will always remember it. And you might say that, after this, our little

trip back to New York is almost like nothing. But we go tomorrow and someday we will come back. Someday, maybe you come, to New York. To visit the East Coast. I don't know what we can offer to you, then only the East Coast you might say. It's also very nice. But we don't do it for that reason, do we. We want inspiration, we want help, we want to communicate, we want to live, we want to find out, we are still researching. A great deal that we have to find out still about ourselves. We don't know, we don't know everything. We don't know anything. Sometimes, it looks as if we know less than nothing and it is honest when I say this because one becomes ~~more~~ meeker and meeker, knowing ~~so~~ so well how difficult all of this is and how much more attention it should really require, and how little we can give it, and how often we are just automatically responding to the ~~different~~ different things that are happening. Without any rhyme or reasoning. No intelligence, even. And sometimes no willingness to correct it. And not to criticize ourselves sufficiently so that we are sorry that we behaved unconsciously, because we are so used to this kind of behavior on earth and everything has been imprinted on us, that that is really all there is to it because there is no ~~a~~ indication-usually there isn't - of something else that exists and only in a very vague kind of a way of what we call spirits, and those who still are engaged in that and perhaps ~~interested~~ interested, like in many other different things, like horoscopes, like a little bit of cosmology of a certain kind, a little bit of numerology, like sometimes palmistry, like sometimes ~~by~~ physiognomy, all the different things that are so-called little bits of sciences and sometimes a little bit charlatanism - all of that is still looked down upon, and it is almost one has to make an excuse to tell people that you really are interested in the possibility of growing, or that you believe that there is some kind of a spirit in man who really could understand things that in an ordinary sense we don't understand. One thing,

never be ashamed of your interest in Gurdjieff. Never. Because those who think you are a little bit foolish, they are stupid themselves; they don't know and they don't know what life means at all. Because they have never seen it and they have never experienced it; they never even dare to go a little deeper than the surface and from that standpoint, they just judge without any particular data for judging, no opinion whatsoever.

If you can come to that conclusion regarding your own work and if you know that it has a place in your life, and that you know where that place is, and you put it in a certain way so that you will not forget, and at times in the morning that you think of it, and you put as an image, in your imagination probably, you put this as Work, as a concept, on a little pedestal, right in front of you, at your desk, maybe when you sit and stare a little bit in space, and you happen to think about this and that and the other and then, all of a sudden, this little image comes and you put it there in front and you see it and you look at it, and you might say you drink it in, take it and it becomes part of you and you say, 'yes', that this little period when we really saw a little bit of each ~~with~~ other and we made an attempt to do the right thing, that little period has meant something, and then maybe because of this kind of a thought, and the kind of a feeling that could at such a time enter into your heart, maybe you will do your ordinary work just a little better.

Thank you all for whatever you have given us. It has been lovely and very beautiful. We go back ~~with~~ with pleasure, but we will never forget. So, goodnight everybody. Those who go back, we meet in Albuquerque. I gave information of what to do when you get there Monday afternoon - the telephone number you should phone in order to see where we will have a meeting. There is in Albuquerque a group of ten or fifteen people at the present

time, and it is my plan to have a little talk with them before we go on. I do not know what will happen with the rest of the trip, and where we might stop and whatever, but in any event, we will leave tomorrow. I will suggest from the different places where we are and simply whoever goes in what car to get together and that then for the next couple of days you are on your own and that we meet in Albuquerque and then see if we can get together, all of us at that time. After that, again, I do not know what the plans are; it is not strict at all; and it is really left to each person to find out a little bit what they can do and what may be the best for them. Still I believe that every once in a while you can change passengers in order to get a little better acquainted, or sometimes you don't want to be assigned to a car and stay there forever and ever and ever. So, good night everybody who stays here, and au revoir to those we will meet in Albuquerque. Good night, again.

End.